

ists in the Progressive era, were powerful narratives used by elite whites to shore up their dominance and to justify the second-class status of these other groups. These constructions reflected widely held anxieties of the time, whether Southern white fears of African Americans' political power, nativist fears of mass immigration, or Victorian anxieties about changing sexual mores. Narratives of rape, including the evolving definitions of perpetrator and victim, were powerful tools in maintaining (or challenging) social hierarchies. These examples underscore Freedman's key contention that the meaning of rape is fluid; it is continually shaped and reshaped by political contexts.

Although Freedman includes a short chapter on the enduring politics of rape in the late twentieth century, the core of the book ends with Scottsboro, which she argues marked another critical turning point in the history of rape. With Scottsboro, a new challenge emerged: how "to extend the legal protections enjoyed by white male citizens to African American men without undermining women's right to legal protection" (254). This was a challenge that both the civil rights and women's liberation movements would be forced to contend with, often with great difficulty. Freedman's book, then, leaves us wanting more, and she has brilliantly set the stage for scholars working on the contestations over rape in the late twentieth-century United States.

Redefining Rape is truly a tour de force, impressive in scope and analysis. Those familiar with the secondary source material on the history of rape will find that Freedman expertly synthesizes the findings of scholars from the past thirty years, while developing her own argument through extensive primary source research into legal sources, popular media, and organizational records. Using accessible, strong, and eloquent prose, Freedman convincingly argues for the centrality of rape in our understanding of American politics and culture. The book is a tremendous contribution to the field and a critical read for scholars and activists interested in US history, law, social movements, and women's studies. ■

Fantasies of Identification: Disability, Gender, Race. By Ellen Samuels. New York: New York University Press, 2014.

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With the title of her book *Fantasies of Identification*, Ellen Samuels names fantasies that "seek to definitively identify bodies, to place them in categories delineated by race, gender, or ability status, and

then to validate that placement through a verifiable, biological mark of identity" (2). Her wide-ranging case studies from the mid-nineteenth century to the twenty-first century show that while these fantasies claim scientific—often medical—authority to firmly locate identity in the body, they overstate, distort, and frequently outlive scientific claims. Rather than limiting or disproving the fantasy, new scientific developments provide fuel and additional avenues for its proliferation, as Samuels argues in relation to DNA testing. The book's scope of analysis also serves to demonstrate the remarkable persistence and adaptability of these cultural fantasies in the face of the profound social shifts in the meanings of marginalized identity categories through the women's, civil rights, and disability rights movements. In other words, Samuels gives us a way to think through the history and cultural power of assumptions about essentialized embodied identity categories, categories that persist in the face of mounting scientific unverifiability and substantial political change.

Structured in three main parts, Samuels's book shows the reader the wide circulation and very real material consequences of cultural fantasies of identification. Her selection of primary sources sketches the argumentative trajectory from representation to what she calls "biocertification" (9). In the first part, "Fantasies of Fakery," Samuels explores mid-nineteenth-century literature and turn-of-the-century film for how identificatory uncertainties and the desire for stable categorizations of bodies and identities come to be represented. In part 2, "Fantasies of Marking," medical and legal discourses come more closely into conversation with fiction, as when Mark Twain's fictional use of fingerprinting as evidence is quoted in legal trials. And in part 3, "Fantasies of Measurement," Samuels turns to the present with examples ranging from disabled parking permits and Native American blood quantum identification to genetic sex testing in international sports to explain what she calls the institutionalized process of biocertification, in which fantasies of identification have become the language of bureaucracy, and medico-legal documents override other kinds of bodily and community knowledge.

Throughout the book, Samuels develops a nuanced intersectional analysis of race, gender, and disability, in which their mutual constitution is carefully explicated against the fantasies of fixed and distinct identification. For example, in her reading of representations of Ellen Craft's escape from slavery disguised as a white disabled man, Samuels highlights "the crucial role played by disability in enabling flexible understandings of other supposedly biological identities" (28) and argues that this supplementary function has been largely overlooked in the critical reception of Craft's narrative. In Samuels's analysis, disability appears as an embodied identity itself reg-

ulated by fantasies of identification (as in the figure of the “disability con” in nineteenth-century fiction and in today’s biocertification processes for disabled parking permits) but also as the foil against which “the ‘natural’ and the ‘normal’” have historically been defined (as in the idea of “competency” in the early years of blood quantum identification; 15).

Fantasies of Identification accomplishes the rare feat of tracing the literary and cultural history of a powerful fantasy about embodiment and identity without flattening the intersectional specificities into analogies. The book reminds us to pay close attention to the often-observed role of constructions of disability in attempts at making bodies readable. In addition to the critical work Samuels does throughout the book itself, she also offers readers a conceptual framework for future analysis. For example, the fantasies in recent public debates about the identities and the proper means of identification—visual, genetic, biocertificational—of Rachel Dolezal, Shaun King, Andrea Smith, or Elizabeth Warren would certainly benefit from a closer look through the lens Samuels is offering. ■

Reproductive Justice: The Politics of Health Care for Native American Women. By Barbara Gurr. New Brunswick, NJ: Rutgers University Press, 2015.

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Despite the expanding literature on women’s health and health rights, Native American women remain largely overlooked, and when they are included, their experiences are not discussed in detail. Sociologist Barbara Gurr goes a long way toward remedying this problem with the publication of *Reproductive Justice: The Politics of Health Care for Native American Women*. Situating Native women at the center of her study and employing a reproductive justice framework, Gurr exposes the difficulties that Native women experience in securing health care that meets their needs and incorporates an understanding of their diverse cultures. Although her study involves Oglala Lakota Oyate women who reside on the Pine Ridge Indian Reservation in South Dakota, Gurr connects this local story to larger state and federal government policies that determine which health services are available. Gurr expertly links the local to the federal and teases out the tangle of bureaucracy responsible for providing health care for Native Americans today, something that makes Native women’s experience distinct from that of their peers. Once more, she situates her analysis of contemporary trends at the intersection of race, class, gender, and geographic ideologies, and tracks